ALABAMA BAPTIST HISTORICAL SOCIETY

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MINUTES

OF THE

SIXTIETH ANNUAL SESSION

OF THE

BIG BEAR CREEK

BAPTIST ASSOCIATION,

HELD WITH

CROOKED OAK CHURCH, FRANKLIN COUNTY, ALA.

Commencing on Saturday Before the Second Sabbath in Oct. 1895.

Officers

ELD. W. M. WHITLOCK, Moderator, - - - - - Cherokee, Ala.
DR. M. W. DAILY, Clerk, - - - - - - - - - - - - Looling, Ala.

EXECUTIVE BOARD:

J. T. Bolding.....Pleasant Site, Ala.
J. K. Bolton.....Daily, Ala.
J. S. Gray.....Russellville, Ala.
I. J. Rogers.....Burleson, Ala.
S. B. Greenhill.....Cherokee, Ala.

1895.
JOHN M. SUMMERS' EXCELSIOR PRINT.
LOOLING, ALA.

MINUTES.

By divine favor of the God of all grace; The delegates composing the Sixtieth annual session of the Big Bear Creek Missionary Baptist Association convened with Crooked Oak Missionary Baptist Church Colbert County Ala. Saturday Oct. the 12th 1895 11 o'clock A. M.

Introductory sermon was delivered by Eld. W. M. Whitlock. Text: Ephesians 2nd Chapter, 8th verse; For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Hymn, No. 235 Sacred Harp:

Amazing grace how sweet the sound!
That saved a wretch like me;
I once was lost, but now I'm found,
Was blind but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear,
The hour I first believed.

Through many dangers, toils and snares,
I have already come.
'Tis grace has brought me safe thus far,
And grace will lead me home. etc., etc.

After listening to the eloquent oration of Bro. Whitlock on the plan of salvation by grace, (not water) through faith that not of ourselves but the gift of God; we then closed by prayer from Eld. J. O. A. Pace untill 1 o'clock p. m.

AFTER NOON SESSION.

After partaking of the bountiful refreshments spread before us by the good people of Crooked Oak and vicinity, the association met pursuant to adjournment with Eld. W. M. Whitlock, Moderator, J. K. Bolton clerk.

After prayer by the Moderator, Eld J. S. Stocton and James Isbell was appointed reading clerks. The Moderator called for letters from the various churches, which wes read and received and the delegates names enrolled as follows:

Ebinezer:....Jos. Dotson, Wm. Goodden, J. Cook.
Liberty Hill:....T. J. Jackson, M. V. Taylor, W. H. Burfield.
Shiloh:....C. W McKinney.
Harmony:....Eld. J. S. Stockton, Oscar Balding.

Bethlehem:....John S. Gray.
Salem:....D. M. Sherrill, R. H. Long, Eld. M. J. Pace.
Cherokee:....Eld. W. M. Whitlock, J. W. Finney, W. N. Narmore.
Evening Shade No. 1....Miles Hester, J. K. Bolton, J. Taylor.
Duncan Creek....A. T. Malone, H. A. Malone, J. Han.
Little Bear Creek No. 1....L. L. Daily, J. M. Cheatham.
Newsom Springs....G. D. Daily, Jesse Tucker.
Oak Grove....T. J. James,
Crooked Oak....Elds. F. M. Johnson, F. M. Jackson.
Valley Grove....W. T. Myhan, Lee Thomerson.
Burleson....Eld. J. E. Miller, J. M. Thorn, T. J. Rodgers.
Tharp Springs....J. P. Bobo, James Goins, G. D. McGuire.
Mt. Pisga....J. W. Garrette, R. Taylor, E. E. Hamilton.
Bethel....C. H. B. Simpson, W. C. Grissom, E. A. Kilburn.
New Friendship....J. Bragwell, J. T. Dillard.
Bethsaida....Dr. M. W. Daily, J. W. Sherrill, James Isbell.

By motion went into election of moderator and clerk, resulted as follows:, Eld. W. M. Whitlock moderator; Dr M. W. Daily clerk.

On motion the old order of business was adopted.

Petitionary letters called for, received four and delegates names enrolled as follows:

Union....Eld. Bryce Leadbetter.
Mt. Olivet....T Bobo, w w wilson.
Little Bear Creek No. 2....J P Carr, J F Harden.
Cedar Grove....A J Porter.

Correspondents called for, received none; visiting brethren invited to seats.

On Committees

Devotion—Deacons and delegates of this church, with Bro G D Daily and Jesse Tucker.

Report on devotional services—Elds B H James to preach to-night, W M Whitlock on Sunday at 11 a m; J S Stocton Sunday at 2 p m and W H Camp Sunday night. Moved to adjourn to meet Monday morning at 8,30; carried.

SUNDAY'S EXERSISES.

Sunday morning the Association met at 11 a. m. Eld. W M Whitlock delivered a funeral oration of the deceased Eld. J M Douthit; to an audience of 800 or 1,000 people, Text—Acts 20 ch. 24, ver: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Hymn—No. 572 Sac. Harp:

There is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasure banish pain. etc.

Followed by an eloquent talk from Eld. J. S. Stockton. Closed by quoting the excellent poem of J. M. D. Cates, No. 559.

Dear brother thou art gone to rest,
To mingle with the dead,
Thy spirit dwells among the blest
Where tears are never shed.

No more we 'll meet thee here below,
And join in works of love;
No more our toils or joys shall know,
Till we shall meet above.

After prayer dismissed untill 1 p. m.

Evening Services.

Eld. J. S. Stockton delivered an eloquent and feeling discourse on the resurrection from the dead. Text–1st Cor. 15 Ch. 35 Vr: "But some man will say, how are the dead raised up? and with what body do they come?" Closed by prayer to meet Monday morning at 8.30.

SECOND DAY.

Met Monday morning according to adjournment; prayer by Eld. F. M. Jackson. Detained letters called for; received 2 and enrolled delegates names as follows:

Mt. Zion....William Pace, W. A. James, Eld. R. H. James.
Cain Creek....J. H. Frank, S. Inman, P. C. Thorn.

Committees.

Sabbath School—J. M. Thorn, I. J. Rodgers, T. M. Johnson.
Missions—Eld. J. S. Stockton, W. N. Narmore, Jesse Tucker.
Publication—Eld. Bryce Leadbetter, J. P. Carr, J. A. O. Bolding.
Destitution—J. T. Bolding, L. L. Daily, B. H. James.
Documents—Elds. F. M. Jackson, F. M. Johnson, C. W. McKinney.
Temperance—I. J. Rodgers, Eld. J. S. Stockton, J. H. Rodgers.
Finance—G. D. Daily, J. M. Cheatham, J. E. Miller.

Report on Sabbath Schools called for, read, and after being discussed by Bro. J T. Bolding, Elds. J. S. Stockton, W. H. Camp; adopted.

We your Committee on Sabbath-Schools beg leave to report as follows: Whereas there are but fifteen Sabbath-Schools in the churches and communities in this association, and believing as we do, that Sabbath Schools are of great advantage to a church and community in the way of improving them in religion and morals; therefore we recommend that each church in this association organize a Sabbath School and carry it on annually. Respectfully Submitted,

J. M. Thorn, Ch'm.

Report on devotion—Eld. W. H. Austin, Monday at 11 a. m. Eld. Bryce Leadbetter Monday night. Submitted, G. D. Daily.Ch'm.

Report on publication—We your Committee on publication report as follows: We insist that the Bible be read and studied prayerfully, and suggest Bible helps, among which are The American Baptist Pub. Society of Philadelphia, National Pub. Co. St. Louis and our Convention series by the Southern Baptist Convention headquarters at Nashville, Tenn. We recommend the following Papers: The Baptist Reflector, The Alabama Baptist, The American Baptist, The Baptist Standard, and in the name of our blessed Master insist that the brethren supply themselves and families with Christian Literature; and be sure to read. We insist that you discard all literature of a degrading nature.

Respectfully Submitted, Bryce Leadbetter, Ch'm.

After being discussed by Elds. Bryce Leadbetter and J. S. Stockton, Received, and Adopted. On motion we adjourned to hear preaching from the stand.

Eld. W. H. Austin

Promptly and Ably Filled the Hour of 11 O'Clock A. M.

THE GOSPEL IN SYMBOL.

The Three Witnesses, 1st John, Vth ch. 8th Verse.

'There are three that bear witness in earth, the Spirit, the water and the blood, and these three agree in one.' John says 'the witness of men is received but the witness of God is greater.' If we believe the testimony of the Apostles and other deciples who witnessed the works of the Saviour, who were selected by Him to be eye-witnesses, surely we can not refuse to believe the testimony of God's witnesses: the Spirit, the water and the blood. To what do they bear witness? Answer: To the gospel. That is, to the three main central facts of the gospel; the death, burial and resurrection of the Son of God. The blood speaks of the death, by being poured out, thus giving up the life; for the blood is the vehicle, or carrier of the life.

The water, by receiving the body, thus representing the burial; and also, by giving up the buried body, which is emersion. Thus the three facts that constitute the gospel, are pictured out by these three witnesses." Do the witnesses agree, was John right about it, whom shall we believe? John or men? Let us see, we will follow the order of the text: 1st the Spirit, 2nd the water, 3rd the blood. The first witness is the Spirit. All that the Apostles ever wrote is the testimony of the Spirit. The very assertion of John, that the witnesses agree, is the testimony of the Spirit. What John the Baptist says about baptising the Saviour is the testimony of the Spirit; it being dictated to him by

the Spirit. John the Baptist says, 'And I knew Him not, but that He might be made manifest to Israel, am I come baptising with water.'

And again he says, 'And I knew him not, but He that sent me to baptise. The same said unto me, 'on whom you shall see the Holy-Ghost descending and resting on Him, He it is. that baptiseth with the holy ghost.' ' When John had baptised Him then the Spirit descended in the form of a dove, and rested on the Son of God, thereby pointing Him out to John according to the promise of God, who sent John to baptise.

So John, by the two-fold testimony of the Spirit and the water, was enabled to point Him out to the people as 'The Lamb of God that taketh away the sins of the world.'

Thus, we see that the primary design of *baptism* was manifestation. 'That He might be made manifest;' a shewing forth of him who '*Baptiseth with the Holy-Ghost*;' of Him, who said, 'It becometh us to fulfill all righteousness.'

And the secondary design was, to shew how He would fulfill it.

How? Thus! *Thus what?* Thus as he went down into the water, even so, He would go down in the dark domain of death, and engage in deadly combat with the 'prince of the power of the air.'

That the 'Sign of the Prophet Jonas' might be fulfilled: that He would be 'Three days and nights in the heart of the earth.'

And as He came up out of the water, even so, He would conquer *death*, and come up triumphant over the grave.

So Testifies The Water—The Second Witness—Thus: This is The Way He Would Fulfill all Righteousness.

And the blood the 3rd Witness agrees thereto.

What says the blood of Abel? 'Vengeance is mine saith the Lord.' What says Justice. Stern Monitress of the law of righteousness! 'The soul that sineth, it shall die.'

What says the blood of the Abrahamic covenant? Mercy will find a way of escape for the sin-condemed! 'But the blood of Christ speaketh better things than the blood of Abel.'

The blood of Christ speaketh better things than the blood of bulls and goats. Mercy has found the way! 'God can be just and the justifier of every one that believeth.'

The blood points out Christ, a bleeding sacrifice! Christ the sin-offering, the willing victim. The blood points out the union between God and man; the God-man: God pouring out His life in the blood, to wash away the sins of the man.

The blood of the cross says, 'all righteousness is fulfilled; the law is fulfilled; every demand of justice is satisfied.'

The most significant sentance that ever fell from the lips of the Son of God contained but four words:-- Thus, 'It Is Finished.' A short sentance, and yet, three years long! The first reccorded word of His public ministry--'Thus;' and the last word of that ministry, "IT IS FINISHED."

At His baptism, what says the Spirit and water?—'Thus' At the cross, what says the blood! 'It Is Finished.' Do not the witnesses agree? The Spirit points out the living Christ; the water points out the buried Christ; the blood points out the dead Christ; and as the Spirit met and rested on Him at His baptism, as the water gave Him up, even so, the same Spirit raised Him up from the tomb, breaking, a greater seal than that of Pontius Pilate,—the seal of death; striping it of its powers, robbing it of its horrors and wrenching from its relentless grasp life and immortality, bringing them to light. Surely the witnesses agree. The gospel in Spirit, In Blood, In Water! The blood speaks of death; blood is nothing without Spirit. The Spirit brings life out of death.

The water speaks of burial and resurrection; Water is nothing without Spirit; the Spirit regenerates and quickens the soul and will resurrect the body.

The water and blood—God's two witnesses to preach the gospel on earth—the two preaching ordinances of the Church, but the gospel can't save without the Spirit; *'the letter killeth, but the Spirit Maketh alive.'*

The Three must agree! There is no God in the wafer or loaf; no Christ in the blood,-wine, till *Faith* dips Her pencil in the *Light of the SPIRIT* and paints them there; There is no salvation in water, and never can be, before the Spirit bears witness in remission of sins, there is nothing but 'Darkness on the face of the deep.'

There is not even a meaning there. But as the 'Spirit moved upon the waters' even so, the Son of God bowed His sacred and princely head beneath them and made them eloquent with design! It needs no linguist to tell the mode; the design bespeaks the mode. The design is manifestation: John I–31–33. The Son of God dead, buried and resurrected! The sinner crucified with Him, buried and raised up by the Spirit of life! To make this manifest—'Therefore we are buried with Him in baptism &c.' Rom. VI 3–6. 'Planted together in the likeness of His death.' Here the witness shows both design and mode.

'The like figure whereunto even baptism doth also now save us,' "BY THE RESURRECTION OF JESUS CHRIST." Men would pervert this passage, but the witnesses must agree; the ark was the figure of Christ; so, baptism is the 'like figure' of the burial and resurrection of Jesus Christ! God saved Noah, not the ark, the figure! We are saved by the resurrection of Christ, not by baptism; the figure' the likeness. Noah built the ark; but man can not create his own saviour, baptism is the act of man; man can not be saved by his own act! 1st Cor. XV. 'Else what shall they do that are baptised for the dead, and why are they baptised for the dead?' Why does the witness so testify, if the dead rise not? If there is no resurrection, why do we make the water God's witness manifest a groundless faith, a vain hope? the blood speaks of death, the water speaks of burial and resurrection, and the 'Spirit bears witness with our spirit &c."

And 'our Spirits groan within us, waiting for the adoption: to wit: the redemption of our bodies, God is not the God of the dead but the living.' Do not the witnesses agree? None but the professed christian is supposed to eat the broken body and drink the shed blood of the Son of God. The blood bears witness to him that by the sheding of blood there is remission of sins; that by faith he imbibes the life of Christ; that he is 'one with Him.' The water must agree with the blood in this testimony.

The Spirit bears Witness with his spirit, that he is a child of God.

Surely the water must agree with the Spirit and blood. Then it must bear witness for the christian and not the sinner! Then baptism is not in order to remission of sins! Two witnesses can not testify in behalf of the christian and the other one for sinners, the unpardoned, and the three agree, agree in one! Baptism made Christ manifest: therefore baptism must manifest *the christian*! It is the christian that follows Christ, *not the unregenerated*! So testifies *the witnesses*, GOD'S WITNESSES. Judas was called to do the work of a devil; he was never anything else. Paul was called to do the work of an Apostle, he was sent to preach to the gentiles. He was converted and saved on his way to Damascus. Ananias told him to 'arise and be baptised and wash away his sins.' Ananias was a Jew, any Jew would have *KNOWN* that baptism *was* only a symbol of that which had already cleansed him.

None but a *stupid* gentile would ever understand the language of Ananias *litterally*. Paul was not an unpardoned sinner when Jesus said 'NOW I SEND THEE.' He would not have sent an unpardoned sinner to preach salvation to the gentiles. Ananias said to Paul 'ARISE.' It would not be necessary to stand up to be baptised, if sprinkling or pouring was baptism. But it is necessary to stand up to be laid back and under the waters of baptism, for civilized people do not burry FACE-DOWN-WARD nor on the KNEES, but laid out in decency and in order. The water does not bear witness to the Spirit, but to Christ and the gospel. Christ says the Spirit 'shall not speak of Him-self, but He shall take of the things of mine and show them to you. THE WATER SPRINKLED, DOES NOT SHOW THE "SPIRIT SPRINKLED ON THE NATIONS."

The water poured, does not show the Spirit 'poured out on all flesh.' The Spirit and water bear witness together to the same thing and not one to the other.

Jesus 'came by water and by blood.' Water at the begining of His ministry, and blood at the end of it. In the first mirical He ever wrought, under the power and presence of the Spirit-witness, the water-witnees blushed into wine, the emblem of the blood-witness! The three were inseparably linked together, to bear witness to one and the same great truth! but the testimony of the two earth-witnesses, the

water and blood has been perverted by men. They have been made to prophesy in sackcloth. 'These are the two olive trees and the two candle-sticks' the 'two anointed ones that stand by the Lord of the whole earth' that stands on either side of that which holds the 'Golden bowl,' Jesus the Christ, the head of the church! Baptism on the one side, the Lord's supper on the other! Anointed by the spirit. The water is nothing, the blood is nothing without the Spirit. Stripped of true design and mode, their dead bodies lie in the streets of Sodom for twelve hundred and sixty years,(three days and a half), and the legions of Rome make merry over them and send gifts one to another, rejoicing because the testimony of God's witnesses and the testimony of the 'beast' have been mingled in the wine cup of 'Babylon!' But in spite of Sodom, Rome and Babylon, when the three and a half days are finished, the dead bodies of that innumerable host who have received the true testimony, 'shall stand upon *their* feet and *the* Spirit of *Life* shall enter into *them*' and *they* shall ascend; and that mighty voice shall say, "COME UP HITHER" and thus 'shall they ever be with the Lord!'

W. H. Austin.

AFTER NOON SESSION.

Prayer by W. H. Camp. The Moderator called for report on missions. Received.

We your committee on Missions beg leave to reporte as follows:

The cause of Missions are greatly increasing in our Baptist Zion, and we are glad to report that our Association is doing something in this work; but sorry we are doing so little in this great cause.

J. S. Stockton, Ch'm.

After a lengthly discussion by Eld. J. S. Stockton, Eld. F. M. Jackson, Dr. M. W. Daily and W. H. Camp it was adopted.

Report on Destitution.

We your Committee on Destitution make the following report: We are only able to point out some of our destitutions, on the Eastern boundary, in which are: Mt. Mariah and Ayers' school houses. On the South, Philcampbell, Lawler and Scott Settlements, are almost an entire destitution: we are having some work done there. On the North. One important place is the neighborhood of Crenshaw's.

Submitted.

J. T. Bolding, Ch'm.

Adopted.

CHURCH PLEDGES

Ebinezer	$ 2 50	Valley Grove	$ 5 00

Tharp Spring	$ 1 50	Shiloh	$ 1 00
Bethel	2 50	Bethlehem	5 00
Bethsadia	2 50	Evening Shade No. 1	3 00
Mt. Olive	1 00	Little Bear Creek No. 1,	2 50
Union	2 00	Oak Grove	2 50
Harmony	5 00	Liberty Hill	1 00
Cherokee	5 00	Salem, *Paid.*	1 50
Burleson	5 00	Duncan Creek	5 00
New Friendship	2 00	Crooked Oak	5 00
Little Bear Creek No. 2,	2 00	Mt. Pisga	3 00
Cane Creek	1 00	Cedar Grove	3 50
Mt. Zion	5 00		
Total			75 00

INDIVIDUAL PLEDGES—for Associational Purposes.

Eld Bryce Leadbetter	$ 5 00	Bro C E Hamilton pd.	$ 0 50
„ F M Jackson	5 00	„ G W Garrette	0 50
„ J E Miller	5 00	„ W T Myhan	2 00
„ W M Whitlock	5 00	„ John Myhan	1 00
„ M J Pace	5 00	„ W J Bragwell	1 00
„ J S Stockton	5 00	„ J L Cabiness pd.	0 50
„ B H James	5 00	„ J R Moore	1 00
„ W H Camp	5 00	„ M E Underwood	0 50
„ W H Austin	5 00	„ M L Mitchell pd.	0 50
Bro W R Pace	1 00	Miss Lizzie Daily	0 50
„ T J Jackson paid	0 25	„ J A Cabiness p d.	0 25
„ C H B Simpson pd.	0 50	„ J A Malone pd.	0 50
„ J H Rodgers	0 50	„ C H Jackson pd.	2 50
„ W N Narmore	1 00	„ Olie Agee pd.	0 10
„ J M Cheatham pd.	1 00	„ Alice Agee pd.	0 25
„ T McDonald	5 00	Mrs M B Jackson pd.	2 50
„ D M Sherrill	1 00	„ Jocy Daily	1 00
„ J A O Bolding pd.	1 00	„ Elizabeth Daily	0 25
„ M W Daily pd. 2.50.	5 00	„ N C Agee pd.	1 00
Miss Lutie Daily pd.	0 25	„ M L Taylor pd.	0 16
„ J P Simpson pd.	0 25		
Total			78, 25.

FOR FOREIGN MISSION.

Bro James Isbell paid.	1 00
Bro John W Sherrill paid	1 00
Total	$ 2 00

Motion to adjourn untill Tuesday morning 8.30. Carried.

THIRD DAY.

Tuesday morning met according to adjournment, after prayer by Dr. M. W. Daily; the minutes was read and approved. Motion to have a Querry box, carried. Called for report on Documents.

We your Committee on documents report as follows. After examening the different letters, we find that three churches have called for the Association next year, to wit: Bethlehem, Tharp Spring and New Friendship. Further we find $155.45 has been paid for Pastorial Services, $27.00 for Church pledges, $21.35 for Minutes. Submitted.

T. M. Johnson, Ch'm.

Report on temperance.

We your Committee on Temperance make the following report:

The Temperance Cause is a good cause, the Bible teaches it, then God's children should teach it every where; 1st by Example, 2nd in our Families, 3rd in our Churches and Sabbath Schools. Then let us as a denomination discourage Intemperance in everything, and especially in the use of Intoxicating drinks. Submitted. L.J.Rodgers, Ch'm.

After being ably discussed by various Brethren, was adopted,

Report on Finance.

We your Committee on Finance beg leave to make the following report: Received for Minutes $21.50. Submitted.

G. D. Daily, Ch'm.

Resolution.

Resolve, That we recommend, that the Preachers of this Association, preach at least one sermon against the use of ardent spirits during the next associational year. Submitted.

W. H. Camp.

Adopted.

REPORT ON EDUCATION.

We your Committee on Education report as follows:

Brethren, this is a subject of great importance; we do not think there can be too much said on this subject. Franklin said "Knowledge is Power." Soloman said "Wisdom is power." So, we think to qualify our Sons and Daughters for this fast age with knowledge and wisdom, we can look for a prosperous nation. We urge on the Baptist people of Big Bear Creek Association the importance of Educating their children. And would persuade them to patronize our Baptist School at Danville Alabama, we hope this delegation will urge this subject on their brethren in their respective churches. Submitted.

B. H. James, Ch'm.

REPORT OF DANVILLE HIGH SCHOOL.

To the Big Bear Creek Association:

The Board of Trustees of the North Alabama Baptist Collegiate Institute and Normal School at Danville, Ala. beg leave to make this their 3rd annual report. The School closed its second session last June.

The Commencement Exercises were well ettended, and the students acquitted themselves with credit. We had one full Graduate. The enrollment during the session was 76. Prof. J. C. Tidwell retired at the close of the first 5 months, and Miss Emma Shackelford took his place. The Board at their meeting in June, elected Prof. D. F. Green. a graduate of Marion Military Institute, President of the School.

Prof. Green comes to us very Highly recommended. Miss Jackson has charge of the Musical Department, and assists in the Literary Department. She is a Graduate of the Boston Conservatory of Music.

Prof. Green will give especial attention to Book Keeping, Commercial Laws and Type–Writing.

Young men and ladies can be prepared at this School for business. at a small cost. They can get all advantages that are to be had at any Commercial School. The Trustees have furnished the School with a complete set of Maps, Charts and Globes.

The 3d Session commenced on the 2nd of September. We have an enrollment of about 50 pupils. The School will on the 1st of October issue a Monthly Paper, price 50c. per year. *We trust our people will patronize this paper and thus help the School.* We think the Baptist of this Association ought to patronize this School, it is your School and deserves your *Patronage.* There is still about $100.00 due on the subscription made to this School 2 years ago. We need this very much to pay for the articles bought for the School. We trust those who have not paid all their subscription will do so, as soon as possible. to our financial agent, Bro. Jos. Shackelford.

The time of the following named Trustees expires at this Session of your Body, viz: Eld. J. S. Stockton and J. T. Bolding, their places will have to be filled either by their reappointmant, or the appointment of others.

Respectfully Submitted,

T. D. Bollen, Secretary.

W. H. Simpson, President.

Eld. J. S. Stckton and J. T. Bolding were reappointed Trustees to the Danvill High School.

Moved by Eld. J. S. Stockton, that the Clerk furnish each church with blank church letters, to be paid out of the general funds.

Carried.

By motion adjourned untill 1 o'clok P. M.

AFTER-NOON SESSION.

The Moderator called the Association together by singing.

REPORT OF MISSIONARIES.

Eld. J. E. Miller:— Traveled 298 miles, spent 48 days in the destitutions, delivered 48 sermons and 10 exhortations. Witnessed 20 convertions, baptised 14, organized 2 churches, assisted by Bro. Leadbetter. Your Brother in Christ. J. E. Miller.

Eld. W. M. Whitlock:— I traveled 15 days in the destitution assigned me, in connection with Bro J S Stockton. Held 1 protracted meeting and organized 1 church. Respectfully,
W. M. Whitlock.

Eld. J. S. Stockton:— I was employed by your Board to preach in your Association as Missionary. Engaged 10 days, preached 12 sermons, assisted in the organization of 1 church and baptised 12.
Respectfully, J. S. Stockton.

Eld. N. R. E. Johnson:— I labored in the field assigned me by the Board 5 days, traveled 32 miles. Submitted,
N. R. E. Johnson.

Eld. Bryce Leadbetter:— Actual service done in the destitutions as follows: Engaged 37 days, traveled 262 miles, family visits 22, sermons preached 37, revivals 2, conversions 18, received into the church by experience and baptism 5; assisted by Bro Miller.
Respect'y, Bryce Leadbetter.

The above reports was all read, and approved.

On motion, New Friendship Church, Franklin Co. Ala. was selected as the place to hold the next annual Session of the Association.

Eld. W. H. Camp was elected unanimously by acclamation to deliver the next Introductory Sermon; Eld. F. M. Jackson, Alternate.

QUERIES,

No. 1— Has this body a right to fellowship a church that retains members whom the church and world know are guilty of grave crimes? Read and tabled.

No. 2— Is the action of a Grandjury sufficient evidence to turn a man out of a church? Read and tabled.

No. 3— Has a church the right to receive members over the head of all opposition? Answer: No, it has not.

No. 4— Has a church the right to reject the teaching of the Bible and expel a member, on the evidence of an infamous person? Ans. No.

No. 5— Has a regular Ordained Minister a right to baptise a converted man before he attaches himself to the church? Ans. Yes.

RESOLUTIONS.

Resolved, That we tender our heart felt thanks to the members of Crooked Oak Church and vicinity for the kind hospitality shown us while meeting here in our Associational capacity.

Resolved, That we pay the Clerk $10.00 for his services.

Resolved, That all Ordained Ministers of this Association be members of this Association without being delegated by their churches

Resolved, That we have the Articles of Faith put in our Minutes. (Amendment). instead of the Minutes of the Union Meeting, except the time and place.

The above resolutions were read and adopted.

The Union Meeting of the 1st District meets with Shiloh Church Franklin Co. Ala. on Friday before the 4th Sunday in July 1896.

Eld. J. S. Stockton to preach the Introductory Sermon.

J. M. Thorn, Clerk. Eld. D. R. McClung Moderator.

ARTICLES OF FAITH.

I.—The Scriptures.

We believe that the Holy Bible was writen by man devinely inspired, and is a perfect treasure of Heavenly instruction; that it has God for its author, salvation for its end, and truth without mixture of error for its matter; that it reveals the principals by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

II.—The True God.

We believe the Scriptures teach that there is one, and only one, living and true God, an Infinite, Intelligent Spirit, whose name is Jehovah. *the* Maker and Supreme Ruler of Heaven and Earth; inexpressibly glorious in Holiness, and worthy of all possible honor, confidence and love; that in the unity of the God-Head there are *three* persons, Father, Son, and Holy Ghost; equal in every devine perfection, and executing distinct but harmonious offices in the great work of redemption.

III.—The Fall of Man.

We believe the Scriptures teach that Man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that

Holy and Happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defence or excuse.

IV.—The Way of Salvation.

We believe the Scriptures teach that the salvation of sinners is wholly of grace; through *the* mediatorial office of the Son of God; Who by apointment of the Father, freely took upon Him our nature, yet without sin, honored the devine law by his personal obedience, and by his death made a full atonement for our sins, having risen from the dead. he is now enthroned in Heaven, uniting in his wonderful person the tenderest sympathies with devine perfections, he is every way qualified to be a suitable, compassionate and an all-sufficient Saviour.

V.—Justification.

We believe the Scriptures teach that *the* great Gospel blessing which Christ secures to such as believe in him is justification, that justification includes pardon of sin, and the promise of eternal life on principles of righteousness: that it is bestowed, not in consideration of any work of righteousness which we have done, but solely through faith in the Redeemer's blood, by virtue of which faith his righteousness is freely imputed to us of God, that it brings us into a state of peace and favor with God, and secures every other blessing needful for time and eternity.

VI.—The Freeness of Salvation.

We believe the Scriptures teach that the blessings of salvation are made *free* to all by *the* Gospel; that it is the immediate duty of all to accept them by cordial, penitent and obedient faith; that nothing prevents *the* salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation

VII.—Regineration.

We believe the Scriptures teach that in order to be saved, sinners must be regenerated, or born again; that regeneration consists *in* giving a holy disposition to *the mind*, that it is effected in a manor above our comprehension by the power of THE HOLY SPIRIT, IN CONNECTION WITH DEVINE TRUTH, so as to secure our voluntary obedience to the Gospel; and that *its* proper evidence appears in the holy *fruits* of repentance, and *faith*, and newness of *life*.

VIII.—Repentance and Faith.

We believe the Scriptures teach that repentance and faith are sa-

cred duties, wrought in our souls by the regenerating Spirit of God: whereby we turn to God with unfeigned contrition and supplication for mercy, at the same time receiving Jesus Christ as our Prophet, Priest and King, relying on Him as our all-sufficient Saviour.

IX.—God's Purpose of Grace.

We believe that Election is the eternal purpose of God, according to which He graciously regenerates, sanctifies and saves sinners; being consistent with the Free Agency of man, it comprehends all the means in connection with the end. That it is a display of God's sovereign goodness, being Infinitely Free, Wise, Holy and Unchangeable: it excludes boasting, and promotes Humility, Love, Prayer, Praise, Trust in God and active Imitation of His free mercy, that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance, and that to ascertain it with regard to ourselves demands and deserves the utmost dilligence.

X.—Sanctification.

We believe the Scriptures teach that *Sanctification* is the process by which, according to the will of God, we are made partakers of His Holiness; that it is a progressive work; that it is begun in Regeneration, and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially *the word of God*, Self-examination, Self-denial, watchfulness and prayer.

XI.—Perseverance of Saints.

We believe the Scriptures teach that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that A SPECIAL PROVIDENCE watches over their welfare, and they are kept by the power of God through faith unto Salvation.

XII.—The Law and Gospel.

We believe the Scriptures teach that the Law of God is the eternal and unchangeable rule of His moral Government; that it is Holy, Just and Good; and that the inability which the Scriptures ascribes to fallen men to fulfill its precepts, arise entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the Means of Grace connected with the establishment of the Visible Church.

XIII.—A Gospel Church.

We believe the Scriptures teach that a visible Church of Christ is a congregation of *Baptised* believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ, governed by His laws, and exercising the gifts, rights, and privileges invested in them by His word; that its only scriptural Officers are Bishops or Pastors, and Deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

XIV.—Baptism and the Lord's Supper.

We believe the Scriptures teach that Christian Baptism is the *Immersion* in water of a believer, into the name of the Father, Son and Holy Ghost; to show forth in a Solemn and Beautiful Emblem, our faith in the crucified, buried and risen Saviour, with its effect, in our death to sin and resurrection to a new life, that it is prerequisite to the privileges of a Church relation; and to the Lord's Supper in which the members of the Church, by the sacred use of bread and, wine, are to commemorate together the dying love of Christ, preceded always by Solemn Self-examination.

XV.—The CHRISTIAN SABBATH.

We believe the Scrptures teach that the first day of the week is the Lord's Day, or Christian Sabbath, and is to be kept sacred to religious purposes' by abstaining from all secular labor and sinful recreations, by the devout observance of all means of grace, both private and public, and by preparation for that rest that remaineth for the people of God.

XVI.—CIVIL GOVERNMENT.

We believe the Scriptures teach that civil government is of divine appointment, for the interest and good order of human society: and that magistrates are to be prayed for, conscientiously honored and obeyed; except only in things opposed to the will of our Lord Jesus Christ; Who is the only Lord of the conscience; and the Prince of the kings of the earth.

XVII.—RIGHTEOUS and WICKED.

We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

XVIII.—The WORLD to COME.

We believe that the end of the world is approaching; that at the Last Day, Christ will decend from heaven, and raise the dead from the grave for final retribution, that a solemn separation will then take place, the wicked will be adjudged to endless punishment, and the righteous to endless joy: and this judgement will fix forever the final state of men in Heaven or hell, on principles of RIGHTEOUSNESS.

Elds. W. M. Whitlock, W. H. Camp, F. M. Jackson and J. S. Stockton were appointed corresponding delegates to the Florence Association.

Eld. W. H. Camp was appointed as delegate to the State Convention.

Eld. J. S. Stockton was appointed delegate to the Southern Baptist Convention. And Elds. J. S. Stockton, Bryce Leadbetter, and Bro. I. J. Rodgers were appointed corresponding delegates to the Tom Bigby Association.

REPORT OF EXECUTIVE BOARD.

We your Executive Board report as follows:

RECEIVED.		Rec'd. old pledges of Indevid'ls.	
On hand at last report	$ 36 00	Sister Agee, half acre pl.	3 00
Union Meeting 1st Dis't.	5 05	W J Bragwell	3 00
Union Meeting 2nd Dis't.	1 86	I J Rodgers	2 50
Sunday, Free-will off'ng.	8 28	J T Orick	0 50
Cash on Subscription	16 00	J W Garrette	0 50
CHURCH PLEDGES.		J H Bray	0 50
Bethsadia	2 50	J R Jolliff	0 50
Bethlehem	5 00	James Hughes	2 00
Cane Creek	1 00	W M Whitlock	5 00
Harmony	5 00	J E Miller	5 00
Valley Grove, old pledge.	5 00	Bryce Leadbetter	3 00
Tharp Spring	5 00	Collected by a Missionary	5 00
Cherokee	3 60	L L Daily	0 50
Evening Shade No. 1	2 75	Total	31 00
Total.	97 04		

Total amount received ..... $ 128 04

DISBURSEMENTS

J S Stockton	$ 10 00	Bryce Leadbetter	3 00
J E Miller	40 00	Paid Clerk	10 00
W M Whitlock	15 00		

Total paid out ..... $ 78 00

Leaving Balance on hand ..... $ 50 04

J. T. Bolding, Ch'm.

By motion the members of the Executive Board was reappointed.

After singing "My christian friends in bonds of love," and taking the parting hand, and offering prayer with Eld. J. S. Stockton we adjourned to meet with New Friendship church, Franklin Co. Ala. Saturday before the 2nd Sunday in October 1896.

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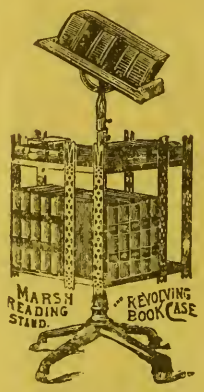

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